

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

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If "life is what we make it" and if "without Christ we can do nothing" how earnestly we should seek his help for we can do "all things through Christ who strengtheneth us."

If you do not find all the comfort in your religion that you expect it may be that you have not properly "exercised yourself unto godliness." Try on a little more and see if it be not so.

The Christian who applies his whole strength to virtuous living and failed will find that the failure came in where he most relied upon his own strength and least trusted in the Lord. For "when I am weak then am I strong."

What we have in the way of worldly possessions has its value and it may be great, but what we are and what we say and what we do is of infinitely more worth. Character and conduct make up both the stock and traffic of the Christian.

The ox and the ass in the scriptures are represented as having more gumption than the Lord's people. When they are in danger or hungry they go home and to their master's crib. O that His people were even so wise.

The American Bible Society, of New York, passed its ninety-first milestone on March 31st. It was organized March 31st, 1816. This is a long career for an institution. Nearly three generations have received its beneficence.

Remember beloved that this world is our Father's house and that He knows best where you ought to be and what conditions are best for you, and that you are at home anywhere in it that His providence may place you. Therefore do your best.

One of the old painters put his conception of a Christian on the canvass, but did it in water colors. An apprentice left it where the rain drenched it pretty thoroughly and the colors were washed out. So it seems to be with much of the work of the later evangelism.

Safety banks are good and useful in helping the people of limited means to provide for the future by saving the small daily or weekly surplus, but don't by any means neglect to "lay up your daily treasure in heaven where moth doth not corrupt or thieves break through and steal."

Geese, it is said can find a living on land that is too poor to grow a profitable crop. The same seems to be true of some of the Lord's saints. They seem to live even if they do not thrive in fields that are very little after the order of the "green pastures" or even the "still waters."

One glory of the Christian life is that the child of God can never fall so low but that he may be recovered, and no day can be so badly marred and blackened by unchristian conduct but it may be cleansed and bleached by the blood of forgiveness. "For the blood of Jesus Christ His Son cleanseth us from all sin."

The association of Christians should always be seasoned by that lovely grace commonly called courtesy and in the Bible "brotherly kindness." And even with a little self-denial and divine grace it is possible when persons one may not like are present. If not then "what do ye more than others?"

If you are always trying to do the best you can, you may inadvertently hurt some one and never know it. Then again you may help that same one or another at another time and not know it and thus keep even if not make a little progress. Anyway don't fail by any means and always do your best.

The Religious Herald says, "the changed conditions have been recognized by the churches and have been responded to by increasing their pastors' salaries." That may be true in Virginia but if anything of the sort has happened in Mississippi we haven't heard of it notwithstanding the higher prices of living.

The nations of old however high their attainments in civilization and wealth, fell from it all and into unmixed ruin, when intemperance became national. They were the easy prey of the surrounding nations who ruthlessly reduced them to bondage. We hope this great nation has waked up in time to save itself from a like catastrophe.

Dr. Theodore L. Cuyler has just celebrated his 50th anniversary of his pastorate at the Lafayette Avenue Presbyterian church. In 1860, when the church was in its infancy, it came very near dying, but rallying it has become one of the strongest Presbyterian churches. Dr. Cuyler is not only intellectual, but also very spiritually minded.

Very few enterprises go steadily forward. Most of them advance by waves, sometimes high up on the crest and again low in the trough. They do not long sustain high points of vantage ground. So when they are on the crest of the wave, they should prepare for a decline. Churches, though spiritual organizations, if anything worthy the name, because composed of human beings, proceed in very much the same way.

The pastoral relation is very similar to the marital relation. It should be viewed as permanent. And when one sees some shortcoming in the other, let him make earnest effort to correct the fault in the spirit of love. People and pastor should not think of such a thing as dissolving the relation because of small differences. It is very likely not a dissolution that is best, but a spirit of mutual forbearance, forgiveness and helpfulness.

Recently a railroad switchman who was absent without excuse from his post which was the cause of a wreck and the death of 12 or more people, was convicted of manslaughter and sent to the penitentiary for five years. If such adjudication could be the penalty of all such criminal neglect of

high and low it would no doubt have a very salutary effect on railroad management and running, to the saving of time and limb and life, as well as of much property to the people.

Congressman Tawney after visiting the Panama Isthmus gives it as his opinion that a "sea level" canal would have been a failure on account of the obstruction of "silt" and also the constant "washing away of the banks of the great waterway." Is it possible that the current passing through "the big ditch" could have such an inclination and rapid flow as to produce such results? Only a passage of water with even greater force than the most vehement rush of the Mississippi river would do that. Somebody has been fooling Mr. Tawney.

It now transpires that the dream of Cecil Rhodes of South Africa was the ultimate recovery of the United States by Great Britain and British occupation of the whole of the Americas, the whole of Africa, of Japan and the sea board of China. Pretty big idea one would think to get through the brain of one man. And in the scheme of promoting the colossal enterprise was his system of American scholarships in British universities, adroit but futile. Rhodes is dead but his big scheme even more dead.

Poverty must be growing very unsavory in Italy and especially in Rome, in the very home of its friends. In the removing of the body of the late deceased Pope Leo from its present resting place to the church of St. John Lateran where it is to rest they will proceed in a very clandestine way by moving at night and at an unannounced date for fear of mob violence by the unhappy people. One would think that Rome was more addicted to peace being the holy see and the residence of the holy pope, but alas.

The June number of "Our Home Field" is devoted largely to the subject of evangelism. In it are some good seed thought and some excellent food for thought. Among the many excellent things said, the article by Dr. J. M. Frost on Evangelism Without the Ordinances, is timely and will repay anyone for a careful reading. We are impressed that the times call for the placing of great emphasis upon the preaching of a whole gospel. All who are God's children desire to honor their Father. May we have light and walk in it.

We have an anomalous situation as a government. In Europe anarchists are supposed to assassinate tyrants to secure a more liberal and humane government, but in this country they seem to prefer to kill those who are reckoned the best. At any rate those who seem to favor the most liberal governmental administration. Since the day of George Washington the beloved "father of his country" who has been so popular as Lincoln, Garfield and McKinley? Yet they all went down by the bullet of the assassin. If such men thus fall what fate awaits those who may seek to centralize and dominate?



# "The Evolution of Modern Missions; or the Reward of His Suffering."

By W. Alex. Jordan.

No. II.

The earliest departure from the practice of the churches in apostolic times was with reference to church government and officers. The early churches were democratical in form, and each church had its pastor or pastor. In the "History of the Church of Antioch and Modern Nations," by Thomas Dew, we find on page 365: "Immediately after Christ's death, Mosheim and Gibbon think the government was democratical and the several churches independent, except so far as bound together by ties of faith and charity." Continuing, this author says: "Public functions were intrusted to ministers called Bishops and Presbyters—terms used at first indiscriminately." It is clear that Bishops and presbyters were essentially the same in office in the early churches. So the light of Augustine, Jerome, Ambrose, and Chrysostom. In a book entitled "Ten Years Search of the Church," we find on page 241, the belief of these eminent men, that in the first churches bishops and presbyters were one, and that the authority which had then been usurped by the bishops, and was, for the most part, acquiesced in by the churches, was not conferred by the scriptures, but only existed by the custom of the churches. Acrius sought to reform this error. He openly and boldly proclaimed that bishops are, by the scriptures, in no way superior to the presbyters; that these were only different names for the same office. He sought to bring the churches back to the simple gospel standard. But by the doing so he was denounced as a heretic. To this reform movement Cardinal Gibbons refers as follows, page 75: "Another adversary more formidable and dangerous than those I have mentioned threatened the overthrow of the church in the fourth and fifth centuries. I speak of the great heresies of Acrius, which was followed by those of Nestorius and Eutyches. Afterwards the Waldenses were persecuted in the same way for teaching about the same thing. But we see the evolution of Episcopacy. Referring again to the historical digest we find on page 366: "Schism arose in the church immediately after the death of Christ, not as the church was small, and the object of persecution they stood together against a common enemy. First important heresy was concerning the old Jewish dispensation. Nazarenes adhered to all the Mosaic rites and ceremonies not supposing the old dispensation abolished, admitted, however, the divine nature of Christ, though not perhaps to same extent as we do. The child of Judaism was understood, and of Christianity imperfectly received. At first churches, as we have seen, were independent, bound to each other only by ties of faith and charity. Hence at first there was very little necessity for councils or synods, but in the process of time as the churches increased in number and schism began to arise, became important to unite churches into a sort of federative system, to give them strength and to suppress heresy. Hence the institutions of synods or councils. Bishops of the several churches would naturally be principal members in these councils; president would at first be selected from talent, but in a very short time the Bishop of the metropolis would have the most weighty claim. A first most prominent Bishops by close of the first century were, Rome, Alex-

andria, Antioch and Jerusalem. The first Alemnical council was held at Nice in 325 and decided against Arian doctrine. This is briefly a history of rise of episcopacy, the first departure. Now in this general apostasy of the early churches let us notice another phase, "infant baptism." This was not commanded by Christ nor practiced by his apostles, neither was it practiced for several generations after the apostles but in the general apostasy, this was one of the heresies.

With reference to the first century after apostles, Wallafridus Strabo, a Catholic historian of the 9th century, says, "It should be observed that in primitive times the grace of baptism was usually given to those only who arrived at such maturity of body and mind that they could understand what were benefits of Baptism and finally was to be observed by those who are regenerated in Christ."

Curcellaenus says, "the baptism of infants in the first two centuries after Christ was altogether unknown, but in the fifth and following centuries, it was generally received." Bunsen says, "Cyprian, and some other African bishops, his contemporaries, at close of the 3rd century were the first who viewed baptism in the light of washing of the universal sinfulness of human nature, and connected this idea with the ordinance of the old testament 'circumcision.' The necessity of Paedo-Baptism was never asserted by any council before that of Carthage held in the year 418. Thus we see two great departures from a Gospel Church, form the beginning of the Roman Catholic church. It was only a short step from episcopacy to popery. For the bishop of the most prominent church would become the president of the council and Rome being the center of the Roman power, soon dominated over the other bishops; so we see the evolution of Pope. Thus this great world-power not only dominated the religious, but also the civil world, and the world was plunged into darkness of the middle ages, when the Roman Catholic church sought to crush out all opposition by trying 'to discover and bring to judgment heresies lurking in the towns, houses, cellars, woods, caves and field.' In a space of 200 years, during the dark ages more than 30,000 people were burned at the stake, to say nothing of those who were put to death in other and unmentionable ways.

## Vanities.

I have been delighted to note that Prof. J. B. Aswell has been selected to take the first place in the University at Oxford. He is a brother beloved and is a first-class school man. Mississippi in general and Baptists in particular will be proud of him. Dr. J. W. Conger who is just closing his 21st year with Ouachita College, Arkadelphia, Ark., has just resigned, to take the Presidency of S. W. University, Jackson, Tenn.

Dr. Conger is one of the finest school men in the South and it is a heavy loss to Arkansas to give him up.

Arkansas Baptists are rejoicing that they reached the \$10,000 mark this year for Foreign Missions—the same they were asked to raise. This, against \$5,764.44 for last year. Of course the amount seems small, but it represents concerted effort, and is a long step forward.

There is a good revival spirit among quite a number of our town and city churches now, particularly, Ft. Smith, Conway,

Price, Beuffand, Camden. There is manifestly a revival spirit at Malvern now. We have a large tent here at which we expect meetings to continue most of the summer. The Salvation Army is here also once a week from Hot Springs.

I rejoice greatly at the revival news reported in the Record, particularly that from the Gulf coast. I rejoice greatly that Bro. Finley has got into the new house in North Gulfport and has had a good meeting. I rejoice also with Dr. Grace in the prosperity of the first church. I am so thankful to hear of the good work at Biloxi. I expected as much when Bro. Roberts went there. I see, however, that he has not informed himself respecting the previous contributions of the church. He says, "We have just raised and sent to Bro. Rowe in time to be telegraphed to Richmond, \$112.00 for Foreign Missions, which is nearly one hundred per cent more than the church has given before." I note from my memorandum book that the First Baptist church of Biloxi gave for Foreign Missions in 1905 just \$100.00. At that time two members gave \$25 each, leaving only \$50 to be given by the balance of the church. \$12 is some increase, but not nearly 100 per cent. The prosperity of the 2nd church is glorious. I wish them congratulations and God-speed.

I am especially glad to hear that Morris is still able to be on duty at Moss Point and that the work continues to prosper in his hands. He is one of the Lord's noble men. So glad to hear of the good meeting at Seranton. The Record gets better.

Truly,  
J. B. Searcy.

## The Home Supply.

I have been very much interested in the subject of the "open letters" that have passed between Brothers Mullins and Price on the matter of the location of the Seminary preachers. I am sure the last word has not been said on this subject that ought to be said for the sake of the utmost harmony and heartiest co-operation.

Some of us know from experience that there is a feeling of distrust among the country churches and people if not in some of the smallest towns against giving to ministerial education on account of the very point at issue between the brethren. They have said often to us and others "what is the use of our giving to educate young preachers when as soon as they are educated they are taken away from us by some city or town church?" and then they proceed at once to tell of some case of the sort that occurred right there or somewhere near by. They had chipped in and educated a fine young fellow expecting to have him return to his old home and repay them by his good service for their sacrifices to promote his interest only to have him when through and able, to turn away to some more popular and opulent church.

Now this is not a piece of romance or fancy sketch, but a real case and not an isolated one either, but of almost frequent recurrence. Now I agree with the brethren that this may not be as it ought to be and probably to be regretted that it is true, but what we would like for them to do before they consider the subject settled, finished and done up with the "corners tucked in," is to say something that will help the country town and country pastors and churches to correct whatever of error may be in this feeling in their people and "teach them the way of the Lord more perfectly."

I know it is common to call the churches that are not up with the times in all denominational work "laggard churches," and berate them and their pastors for being so far behind the times. But, brethren, there is a reason for this, and it is the same old reason that has hindered God's people—many of them and some of the best of them—in all the ages, and that is just this: "Israel doth not know, my people doth not consider." What they need is to "know" the word of God on the subject that they may "consider" what their duty may be. We believe the "laggard churches" are "laggard" from the want of right knowledge and no doubt much of that lack of knowledge is due to the lack of the very kind of teachers and preachers the brethren are writing about. All the churches of Christ are not city churches nor all the preachers D. D.'s; nor even under graduate school men, nor all the churches advanced in school learning. Lay to now, brethren, and tell us how to teach these churches and people how to correct these errors before you stop, for you have not more than half finished.

In love your brother.

J. A. H.

## Gospel Singer.

Mr. J. P. Haley is now studying music in the Moody Institute, Chicago, preparing himself for evangelical meetings. He expects to spend the summer, beginning July 1st, in Mississippi, assisting in revivals. Anyone desiring his services, will please communicate with the writer, and we shall try to serve you.

Yours in the work,  
W. A. Hewitt.

Columbus, Miss.

## Notes From Antioch.

Our hearts are sad for sorrow and death have come to our church.

Some weeks ago some little children were watching a fire, and by accident the baby boy of Mr. and Mrs. Albert Stevens got too near the flames. Before help could reach him he was so badly burned that death ensued in a few hours. The home is made sad—no more do they hear the patter of little feet, no more does the prattling tongue make music and joy. While the parents mourn, they are not rebellious and are trying to live closer to God, knowing that their darling one is "safe in the arms of Jesus."

On the 15th a member of our church was laid away in the grave, to await the resurrection morn. This was Matt Hullum, our dear sister's son. When he united with us he gave a very bright experience and while his mother lived, continued in the Christian life. Since her death he has wandered far away and the tempter has lured him into the dens of sin. He studied his Bible however and was often found in prayer. We trust that the Master tarried not till He found the poor boy and carried him home to mother and Heaven.

Sunday, the 19th, we had two services. Our pastor (Bro. Murphy) was in the spirit and gave us two sermons that were indeed a feast to the soul. His exegesis of "On this rock I will build my church" was simply grand. He made his points clear and convincing and every heart thrilled with the glorious thoughts expressed.

In the evening he gave us a "heart to heart" talk, pleading earnestly that each

might feel a personal responsibility in building up the walls of Zion.

We predict for him a useful and brilliant future.

Mrs. E. C. Bolls.

## The Public Reading of the Scriptures.

R. A. Venable.

Why read the Scriptures at all before the people? I can conceive of several answers to this question, some of which may be given about as follows:

1. The Scriptures should be read, as a means of inspiring in the minds of the multitude the spirit of devotion. In this way the worshipful spirit is called into active exercise, and the congregation is prepared to profit by what shall follow. In this answer special emphasis is thrown upon the importance of right feeling in the service of God's people. The reading is a means of promoting the emotional element in the hearts of the people. The purpose is laudible and difficult of attainment. It is often defeated by reason of the character of the passage read. There is much in the Word of God which does not appeal primarily to the sensibilities of men. The emotional element is left out of count. Besides, the reader himself, has much to do in determining what shall be the effect of his reading upon his congregation. If his emotional nature is in the ascendant, it will become contagious, and the people will be caught within the emotional circle of which he is the center. If he is apathetic, the people will be apathetic also.

2. Again it may be said the Scriptures should be read before the people assembled for worship and service that their minds may be drawn away from such subjects of reflection as usually occupy their powers of thought by the suggestions which come to them from the reading of the Scriptures. Trains of thought are inspired in them, which are constant with the purpose of the hour and befitting moral and spiritual intelligences assembled for divine worship. In this answer the emphasis attaches to the rational element in the human soul. It seeks access to the mind, and the controlling purpose is not only to arouse it from a state of apathy, or inactivity, but to determine the subject matter in a way, which shall occupy it, and call out its exercise in given directions. This purpose has a show of reason, and no doubt is often attended with a degree of success. It does set many people thinking to hear the Word of God well read in the assembly of saints and the results are often wholesome. But this purpose is defective, falling far short of the ideal. If every hearer were to dismiss from his mind every subject of reflection, save such as are suggested by the reading the results would be incomplete. For the reason that unity of thought, as governed by unity of subject would certainly be wanting. This fellowship of thought is highly desirable, and one may say, indispensable if the whole congregation of believers are welded into an harmonious whole in thought and feeling.

3. Once more it may be said that the purpose in reading God's Word is to have the congregation, dismissing all else from its mind, think the thought of God, as it is expressed in the passage read. This seems more nearly ideal than either of the others. It purposes to seize the mind of the hearer, emptying it of all contents, and filling it not with suggestions but with the exact thought which the Spirit of inspiration is seeking

to impart. The reader in this case is not endeavoring to produce a devotional frame of mind, nor to impart suggestions which come to the mind of his hearer and which may be taken up and reflected upon, at the cost of further interest in what is read, but his effort is to take the minds of his audience, fill them with the content of God's thought. He says, by implication: Let us now think the thought of God as found expressed in the portion of His Word. There is involved in the consummation of this purpose much more than one might imagine, both as regards the reader and the hearer.

1. The reader certainly is in duty bound to read to his people from such a translation as will most nearly reproduce the divine thought as expressed in the original tongue in which it was first expressed. It is obvious that no honest and devout mind would think of trammelling the expression of God's thought in the use of an imperfect instrument when a better one is ready at hand. It is not a question of what the people are accustomed to, or what they like or do not like, but it is one having to do with the best expression of God's Word and will, through human speech.

2. Having chosen, by the help of the best lights before him, what is conceded to be the best translation of the Holy Scriptures, as the instrument through which God's thought is to be conveyed to the people, the reader must remember that he is the organ through which this instrument is made effective. He is the living voice, which is to give articulate expression to the divine thought as he finds it in the language which he reads. He must remember these words are human instruments set apart to a high and sacred function, and that their arrangement and meaning are determined by the divine thought which they are designed to express. This meaning, it is his first duty to apprehend. He must know what the thoughts and counter thoughts running through these words as channels of expression are, or he can not turn them in upon the minds of the people. One can easily read into God's words other than the meaning which God has put into them, and he can read out of them meanings which the inspiring Spirit never contemplated. Much the passage which he intends to read to the people. Let the preacher work long and hard upon his sermons or let him keep silent, but work bestowed upon the sermon must not be at the cost of preparation to read the Word of God to the people. His sermon if it is what it should be will be a reproduction, enlargement, and enforcement of the divine thought contained in a chosen portion of the Word of God. The reading is a reproduction in articulate form of the thought of God in the language chosen of God. This thought he must know and reproduce. He may, in the course of reading, enlarge upon by brief remarks.

3. But the whole responsibility of realizing this purpose does not rest with the reader; the hearer shares this responsibility. He must bring to the hearing a responsive mind, and a mind unoccupied with the "things of time and sense." It is a great accomplishment to be a good listener. It was our privilege, for eleven years to be the pastor of Dr. J. R. Graves, and I must say he was the best listener I have ever stood before. His attention during the reading of God's Word was really impressive, and the deeply reverent posture of his mind and his eager desire to grasp the divine thought were strikingly observant. Would he had many imitators!



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## The Next Thing.

There is no cessation in our labors for Christ's cause in this world, and there should be none. We are his, bought with his own blood. The only becoming attitude for a servant of Christ is that his eyes be always toward the Lord, that he may catch the slightest beckon of his hand, and render prompt and joyful obedience. During all the years up to May 1st, especially during the months of March and April, the stress and strain for Home and Foreign Missions were felt throughout the land. The toil was long and hard, but victory came, and all are happy. We have now spent a short while resting and adjusting our machinery for vigorous work on the next thing. In view of our past success, our present ability and the great spiritual needs of our State, certainly no one who is informed will falter in the great effort for June in the interest of State Missions. We learn from our Secretary in the last issue of The Record, that we shall need at least \$2,000 for State Missions, to carry us to the Convention clear of debt. This indeed is a small sum compared to our great numbers—25,000 to be raised, and 120,000 men and women to raise it. It figures out only twelve and one-half cents per capita. But is this all any one must give to reach the \$2,000? By no means. We did not start off figures right. Let us first apply the principle of elimination. This is what Gideon had to do in the face of a great struggle. Let us continue this eliminating process until we have only 5,000 left. This is about the number that usually engage in any great, state-wide effort in money raising. Then the per capita amount for each

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one is very perceptibly changed. Instead of twelve and one-half cents per member, we now see it rise to \$3.00 per member. Well, this will not hurt us, and the \$15,000 can be raised by 5,000 of us, and the participants feel all the happier, and receive the greater blessing. Of course every wide-awake and consecrated pastor will exert himself to the utmost to increase the number of givers in his congregation, not with a view so much of lightening the burdens of those already enlisted, as to enlarge the present number of givers. We have given largely for Home and Foreign Missions, and not one of us would have the amounts to these objects less, but would be rejoiced if they had been larger. Indeed one who is not in spirit a foreign missionary is not any sort of a missionary. But the stronger one is in his foreign mission convictions, the stronger he should be in his advocacy, and efforts in State Mission work. State Missions is basal to all missions. It is indispensable to continued and enlarged foreign mission work. Our love for, and interest in, Foreign Missions is our plea for deep convictions and unflagging efforts in State Missions. Logically, chronologically and theologically the order is State, Home, Foreign. And, if this order shall be observed and the work pushed vigorously, we shall soon see the desert blossom as the rose and the barren places made fruitful.

We now have 30 days in which to raise \$15,000—only \$500 a day. How easily it ought to be done. But it will require hard, persistent and continued effort.

State Missions becomes all the more interesting to one of advanced Foreign Mission views and convictions on account of the present and ever enlarging opportunity for doing Foreign Mission work within our own State. Many foreigners are already among us, and within a decade the present number will in all probability be increased ten-fold.

Possessed with the conviction that in proportion as State Missions is developed will Foreign Missions prosper, we urge our brethren to do their best in the present effort to go up to our Convention in July out of debt and with a balance on hand. If Mississippi Baptists are to meet the demands of the hour in evangelizing the State, we must give State Missions a more prominent place in our thought and effort. The large natural increase in population plus the immigration considered in connection with the rapid development of our State, all emphasize this fact.

Sunday was a great day at Mississippi College. Dr. T. T. Eaton preached the commencement sermon at 11 a. m., from the Scripture, "Be thou faithful unto death, and I will give thee a crown of life." Faithfulness was his subject, and right well did he handle it, showing that while the world demands success, God only requires faithfulness. He showed that faithfulness of a beautiful type had often been exhibited in animals of the lower order, giving several examples of the highest order of faithfulness in men. He showed that illustrious examples of faithfulness exist where opportunities and ability are absent. Very few can be successful, as the world reckons success, but all can be faithful. The most obscure of God's servants may be as faithful as the most prominent. "Faithful unto death" not only means faithfulness until death, but faithfulness if it brings death. "The crown of life" does not mean salvation, but a reward for faithfulness, and the

lustre of the crown will be in proportion to the faithfulness.

The servant who received five talents and gained five other talents was as faithful as he who received ten talents and gained ten others—five talents is as large per cent on five talents as ten talents is on ten talents.

Rev. W. P. Price, pastor of the Second church, Jackson, preached at 8 p. m. the commencement sermon of Hillman College. The sermon was by those who heard it pronounced good and very good. Bro. Price always gives his congregation something worth hearing.

Dr. T. T. Eaton, editor of the Western Recorder, Louisville, Ky., spent an hour in The Record office, which was much enjoyed by The Record editor. He was en route to Clinton, where on last Sunday at 11 a. m., he preached the commencement sermon before Mississippi College. He is, by way of pre-eminence, characterized as "defender of the faith." There is just now real need of such "pillars of orthodoxy;" this need always exists. Let the churches pray for men of conviction and men who have the courage to express their convictions. There is and always has been a tendency to looseness in Bible doctrine.

It is a great relief to the entire world, no doubt, to receive from the Red Cross Society the formal announcement that it will receive no more contributions for the Chinese famine sufferers, the famine having been broken by the ripening of the new crops. The American National Red Cross Society has received about \$320,000 for the famine sufferers, while many more hundred thousands have been distributed in other ways. There were many lives lost through starvation, but the greatest loss and the saddest of all is that many souls went down to perdition. Now that the bodies are measurably safe, our energies should be most vigorously directed to rescuing the souls.

The Jackson City Directory for 1907 is just out, being in size nearly twice as large as any former one, containing 572 pages. It sets down the population of Jackson at 31,680, which shows an increase of 8,000 since the issue of our last Directory. Mr. T. J. Maloney, the publisher, deserves much credit for the good style and accuracy of the work. The price of the work is \$5.00. It is almost indispensable in our rapidly growing city. Jackson was once merely a place for the legislature to meet, and the domicile of the State's institutions, but it is now fast forging to the front as a commercial center.

Several brethren have taken in hand to set forth the facts about the B. Y. P. U. Encampment at Blue Mountain. Let all remember that it covers the time from June 25, to July 4. The railroad fare is one and one-third fare plus 25 cents, except the Mobile, Jackson and Kansas City road which gives a rate of one fare plus 25 cents for the round trip. Board and lodging can be had for \$1.00 a day down to 75 cents a day. It will certainly be a great treat to those who attend. The opportunity afforded is worth a great effort to get there. Write Prest. B. G. Lowrey, Blue Mountain, for further information.

The deficit on the Home Board at the Convention was in round numbers \$7,500. It was agreed at the Convention to relieve

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the Home Board of this indebtedness during the month of June. We hope Mississippi will do what she can. We can not keep this matter before our people. We must make June a great month for State Missions, or go up to Hazlehurst one month hence with a debt on State Missions. We are able to do it all, if all will get at it, and keep at it. Pastors, do your best; the claim is urgent, and we must succeed.

The Baptist Record extends its appreciation of an invitation to attend the closing exercises of Blue Mountain Female College, on June 12th and 13th, 1907. There are even two dozen graduates. J. M. Frost, D. D., of Nashville, will deliver an address on Sunday School Normal Work. President J. C. Hardy, of Agricultural College, will deliver the annual address before the graduating class. We regret that we cannot go.

The session of the Seminary which closed last week was a most prosperous one from any standpoint. There were 46 graduates. A contribution of this number of trained men to the ranks of active pastors is a matter of no small moment. There is no estimating the worth to the world of this company of bright, consecrated men.

Rev. H. M. King from the State of Washington becomes the pastor of the Baptist church at Macon. We have never had the pleasure of meeting Bro. King, but we extend to him a cordial welcome to our State, where he will find plenty of work to do and the most generous fellowship. We wish for him a very large measure of success in his new field.

The Southern Baptist Convention closed on Monday night, May the 20th, and on Saturday evening May the 25th, we received a copy of the minutes of the proceedings. The annual contains 312 closely printed pages. No men except the Secretaries of the Southern Baptist Convention seem to be able to get out minutes with such dispatch. Long live Drs. Burrows and Gregory.

Dr. T. T. Eaton, editor of the Western Recorder, preached a good sermon to a very large congregation at the First Baptist church on last Sunday at 8 p. m. He is both quick and accurate.

Read carefully the large advertisement of The Hutchins Eczema Salve Co., carried regularly in these columns. Note particularly what they say and the references given. We have used the salve in our family and can certify to its merits. We believe it will do what is claimed for it.

For your own sake do not fail to post yourself on the fine features of the Home Life Insurance Company, Whitten & Kelso General Agents, Jackson, Miss. See their large advertisement in another column.

In an article by Rev. T. N. Moody in our issue of May 23, we made him say "satisfaction," when it should have been sanctification.

A man in China who had well nigh lost his eyesight went to a missionary doctor and was healed. He at once went out and found many other sufferers like himself and brought them to the doctor to be healed. How like every Christian ought to do, bring them to Christ for healing.

## THE BAPTIST RECORD.

### Church News.

Pastor A. T. Camp, of Northport, Ala., late of Columbus, Miss., will begin a meeting in his church second Sunday in June with our own M. K. Thornton to his help.

Good congregation and interest marked the service at Mt. Pleasant on last Sunday. The district meeting of Yazoo Association will be held with this church on the fifth Sunday and Saturday before, with dinner on the ground. Pastor L. I. Thompson is expecting a large crowd.

We learn from the Yazoo City Herald and other sources the meeting in Yazoo City, conducted by Evangelist Cates, is thoroughly stirring the city, over 500 professions being reported. 55 united with the Baptist church Sunday. The preacher seems to be blessed in an eminent degree with the power to get hold of the people.

Pastor R. J. O'Bryant, of Sumrall, has recently closed a meeting of great power with the Red Creek Union church, Jackson county, in which 36 were added, among whom is a lady who says she is 112 years old. A Sunday School and Ladies' Aid Society were organized. Bro. O'Bryant represents that there is great destitution and hungering for the gospel by the people, and expresses the hope that this field may be soon better supplied with the preached word.

The Griffith Memorial is a growing nucleus for the Third Baptist church in Jackson. The house has been completed at a cost of about \$3,000.00, and the seats will soon be put in. In the near future a permanent organization will be effected. Rev. G. W. Riley is the pastor, and is doing faithful service. The building is on an adjoining lot to the new J. Z. George three-story school building. This new church is easily accessible to 2,000 or 3,000 people. We expect to see a strong, self-supporting church there soon.

### Help for State Missions.

I sincerely hope that in this time of need in our State Missions all over the State there will be a rallying to this cause that will relieve the tremendous debt.

The depression on account of rains and cool weather makes it all the more imperative that we all do our best in collections for this cause.

If your church has already given to State Missions, can you not, will you not take an emergency collection for the present distress.

Many churches have been rained out at the regular time for collections, would it not be well if this has happened at your church, for pastor to call in some helper and a systematic canvass be made for contributions to State Missions.

It has been a year of the good hand of God on our work, in the mission fields; ought we not show our appreciation of Divine blessing, with thank-offerings?

Sunday schools in this emergency might show their appreciations of the Board's work in their interest, by making contributions to help support this particular work.

I plead with my brethren and sisters to use every available means of helping our work, and concentrate our energies for State Missions.

A. V. Rowe.

### The Encampment.

Allow me a word in regard to the Encampment at Blue Mountain, June-July (beginning June 25th). The success of this meeting is going to depend largely on the pastors. They are to work up the local fields and get the people interested. Crops are going to be late and the laymen from the country can't so well attend. Protracted meetings in the country certainly won't be in the way. Let us put off our 5th Sunday meetings and all go to this conference. By adding a little to the amount it will take to go to the 5th Sunday meeting and it will pay your way to Blue Mountain.

The importance of the meeting can not be over estimated. Bro. Joshua Gravett gave talks last year on the "Price of Power" and I have been growing on those talks each day since that time. I did not hear all of them either. It is worth a trip clear through this State to hear Gravett of Denver. He is just one. There are others. I only mention this to show how important are these meetings to the pastor. It will be worth more than the trip to Southern Baptist Convention.

Most of the churches paid their pastor's expense to the convention so if the church doesn't pay your way to Blue Mountain you can afford to do so yourself. It is the cheapest place to board on earth. I was surprised last year when I went to pay my board. My fare was so good and the price was so small. Meeting with the leaders in our evangelistic work will be worth while. These men have been to the front. They have succeeded. We want to meet them and learn their methods. I mean to work up a crowd from Coahoma county. I am in for the meeting with a vim. Let all pastors get busy.

Many pastors like myself were denied the privilege of attending the Seminary. Here is our opportunity. I expect to get food for a life-time out of that meeting. I want to be there, I mean to be there, I expect to be there, don't you?

Yours till we meet at Blue Mountain.

W. Alex Jordan. Clarksdale, Miss.

### Help for Pastors.

A passion for soul-winning is the heart of the ministry of Jesus Christ and success or failure here is considered by many the gauge of a man's ministry. If he fails at this many will call him and his ministry a failure; if he succeeds it will be considered the greatest success possible.

With a view to helping our readers in this work of saving the lost we are making the June issue of Our Home Field a special evangelistic number. It will be filled with the best thoughts of such men as W. W. Hamilton, E. Y. Mullins, J. M. Frost, L. R. Scarborough, Z. T. Cody, B. F. Robertson, etc., upon this subject so vital to the work of the ministry and the life of the churches.

This is a good time for pastors who are not subscribers to start their subscriptions. We place your State paper first—take it, read it, pray for it and pay for it—but if you have taken your State paper, now send 25c to Our Home Field, Austell Building, Atlanta, Ga., and get a 36 page illustrated magazine twelve months including this special June number. Many pastors have spent dollars for books which have not been worth as much to them as this single number will be worth to those who earnestly desire to know how to have revivals in their churches.

J. F. Love,

Asst. Cor. Secy. of the Home Mission Board S. B. Convention.



## The Meeting at Sumrall.

Notwithstanding the almost continuous downpour of rain at Sumrall, our meeting resulted in a great victory for God and the right.

Bro. O'Bryant, the pastor, has done a fine work there. He has had a hard fight; the church was wrecked by a wind, and the town all but wrecked by the devil.

We had fine congregations when the weather permitted. The town has been cursed by blindtiggerism for quite awhile. It seemed that they could not be put out. But the power of the gospel never fails. The day we left the men took the matter in hand and organized and went in a body to the places where the law was being violated most defiantly and closed them up. I believe the church has taken the condition to heart and that always means that the law must be regarded. The business of the church is not to hurt blindtigers but to save men. But I have always believed that it was far better to put a wall around a precinct than to build a hospital at the bottom. No true Christian citizen should sit down and sing "Amazing Grace," while the lawless element drags the young men into hell by debauching them.

A number of fine young men were converted and joined the church. There were 19 additions.

We had not more than three or four days in which the rain didn't hinder us. May God bless those people.

We are now at Ruleville.

Otto Bamber.

Evangelist Frank M. Wells, Jackson, Tenn., came our way and gave his lecture "Jerusalem Under the Turks" to a large crowd of men. He contrasted the Jewish, the Mohammed, and the Armenian religion, with the Christian religion, and showed that "Christ was all and in all." The end of the law for righteousness sake to them that believe—Christ the sacrifice for sin—and without the shedding of blood there is no remission of sin. This is the greatest lecture I ever heard. It is the greatest sermon I ever heard. Baptist doctrines are clearer and more powerfully presented in this address than any I ever heard. It is masterful. His logic is unanswerable. He hits whiskey, and sin in high places sledge hammer blows, and presents Christ, God's dear Son, the Saviour of sinners, as the only One whereby men can be saved. The atonement for sin. He closed over the tomb of a Risen Redeemer—making an earnest appeal for men to turn from their sins, to God with full purpose of heart, and accept Christ, of their would go to hell when they die. He held his audience for more than an hour. He moved many saints to tears and about twenty-five men asked to be prayed for. He led in an earnest prayer for their salvation, and the best mass-meeting for men only, I ever saw, closed.

R. W. Brooks.

## To Whom It May Concern.

Understand that Mr. J. P. Haley, who is now in the Moody Bible Institute in Chicago, training for an evangelistic or gospel singer, will be back in Mississippi and ready for work, the 1st of July next. I know him to be a consistent Christian man. He was with me in a few meetings and the traits of a good singer were in him. I believe after the course in the M. B. I. he

will be a very efficient helper for any one who may need his services.

J. E. Reynolds,

Gospel singer with the State Evangelists.

## To Country Pastors and Churches.

Pastors, Harken!

It is about that Encampment and Bible Conference at Blue Mountain, from June 25, to July 4, that I ask you to think, and to which I beg you to go. It will yield profitable pleasure for you and your churches. Decide right now to be at the beginning, the end and all that comes between.

I think what you spend there will advance the cause of Christ more than any equal sum that you will spend this year. Your expenses need not be any more there than at your home. So the only additional expense you need incur is your railroad fare. This will not be much.

Think of what you can get from the lectures of such men as J. B. Gambrell, T. T. Eaton, E. C. Dargan, W. W. Hamilton, T. B. Ray, J. H. Dew, Joshua Gravett, etc.

Just to be at Blue Mountain is worth—O well, go and see!

## To the Churches.

If you will collect the money to meet all your pastor's expenses to the Encampment turn it over to him and command him to go and endure to the end, he will come back to you so much fresher, fuller, and finer flavored that you will not get over the effect of it for years.

Don't take my word for this, try it, and you will know. It is much easier for a church to make the pastor they need than to get the one they want by calling him. I quit; but you do what I say.

Lovingly,

J. R. Sumner.

Clinton, Miss.

## A Great Debate.

Dear Bro. Bailey:

Let me announce that beginning Monday after the second Sunday in July there will be a fine day's debate at Friendship church, ten miles south of Ellisville, between Evangelist J. J. Porter of Missouri, one of our noblest Baptist preachers, and Mr. A. G. Strain, a Universalist preacher.

The Universalists have a considerable following in that county, and have been urging the Baptists to have a debate. I advised the brethren to arrange for a debate, and they have done so.

J. J. Porter is not a "fighter," but a debater of the noble kind. I have known him for years, and know of his work. He has done great good whenever he has turned from his regular work to defend the truth in public debate. He did a great and lasting work in Illinois in his debate with Bro. C. C. Brown of South Carolina on Alien Immigration and will long stand as the greatest work on that subject.

Brethren can depend upon it that his debate with the Universalist will mean the turning of the tide of Universalism in that county.

I urge the brethren to attend. Let those who wish to attend write Bro. H. C. Collins, Ellisville, Miss., R. F. D. No. 3.

T. T. Martin.

Blue Mountain, Miss.

## "Choosing a Life Calling."

In this morning's mail I received a little pamphlet, from "The Baptist Theological Faculty Union," Chicago, Ill., entitled "Choosing a Life Calling," an address to Christian young men, by Rev. E. Y. Mullins, D. D., Pres. Southern Baptist Theological Seminary, Louisville, Ky., which pamphlet I suppose was sent to each of the 149,963 ministers of the "leading denominations." It is not my intention to venture a criticism on this world-wide distributed address which has been sent forth on the purest, highest, and noblest mission known to man or angels, and written by one of the greatest and best men God has ever given to the world, but in a modest and brotherly spirit I wish to call attention to a few things in this most admirable address for the consideration of those far more capable than myself.

## 1. The address as a universal appeal.

Are we to understand this as an appeal in behalf of the various denominations mentioned in the address as being in dire need of pulpit reinforcement? viz. "The Baptists, Disciples of Christ, Congregationalists, Lutherans, Methodists, Presbyterians, Episcopalians, Reformers, United Brethren."

Are we under moral obligations and divine command to "Pray the Lord of the harvest, that he will send forth laborers into his harvest," to fill unoccupied pulpits, to teach what Peter calls "damnable heresies," II. Peter 2:1.

## 2. The text itself, "Choosing a Life Calling."

It doesn't seem to me that "choosing" is the right word to use in this connection, since "choose" means to pick out of a number; to decide between two or more; to select from a number as a preference. While "call" is equally as definite and precise a term, meaning to name, to denominate, to appoint as by authority, in which theological sense it is used in this address.

A clear distinction between the terms vocation and avocation might help us just a little right here.

Vocation, theologically, means a "calling" by the will of God by the Holy Spirit, by which calling we are initiated into holy orders, or as Paul puts it, "called us with an holy calling" (II. Tim. 1:9), and we have no voice nor choice in the matter except hear and obey "As the Lord hath called every one," (I. Cor. 7:17); while avocation has reference to business calling or occupation which we may or may not choose, and which we may or may not follow. When God calls a man to preach the gospel, there are no "two or more" to choose from; it is preach or not preach.

3. The absence of the slightest hint to the evidences of a Divine call. The address does not discuss the question of the failure to hear and heed the call, but the lack of Christian young men to choose the ministry instead of the various avocations in the daily routines of life. I take it that but few who have felt the divine call to preach engage in a worldly business because of its excessive fascination over that of the ministry, but the major part of them are either not sure of such a call or they just don't want to preach.

There is not a line of scripture quotation in the entire fourteen pages of the address. It might have at least contained "woe is unto me if I preach not the gospel," (I. Cor. 9:16).

4. In conclusion we will call attention to the real burden of this appeal, viz: The

incentives for entering the ministry.

1. "The need of ministers." "Hundreds of churches today are having serious difficulty in finding pastors." Then follows a disparaging comparison of figures of the year 1903:

| Denomination.             | Ministers. | Churches. |
|---------------------------|------------|-----------|
| Baptists (North) .....    | 7,613      | 9,014     |
| Baptists (South) .....    | 12,759     | 20,161    |
| Baptists (Col.) .....     | 10,729     | 15,614    |
| Disciples of Christ ..... | 6,167      | 11,157    |
| Congregationalists .....  | 6,213      | 5,891     |
| Lutherans .....           | 1,467      | 2,136     |
| Methodists .....          | 39,634     | 57,572    |
| Presbyterians .....       | 12,393     | 15,453    |
| Episcopalians .....       | 5,150      | 6,867     |
| Reformed .....            | 1,199      | 2,491     |
| United Brethren .....     | 2,368      | 4,861     |

Counting some not here enumerated—grand total, ministers 149,963; churches 196,719, or 46,756 fewer ministers than churches.

This is indeed lamentable, but what has the mere fact of this destitution to do with a Divine call to the ministry?

Should the fact of a certain church "having serious difficulty in finding pastor" be a sufficient "call" to a man to "choose" the ministry? True the Holy Spirit may use these and many other things to convince us of a "call" that has been made, but in any event it is not the man "Choosing a Life Calling," but it is the "Life Calling" choosing the man.

## 2nd. Comparison with secular employments.

"Compare the ministry then with some other spheres of activity, and what is the appeal to the young man?" After exploring the commercial, the legal, the medical, and the educational realms, the great orator and scholar exclaims, "But in neither is the motive or the ideal quite so exalted, or the conception of life and its opportunities so sublime, as the ministry. Teaching is another sphere of usefulness, but it is below the ministry in dignity and power." In all of which I very cheerfully acquiesce, but what has the external fascination of the ministry to do with the internal man making an eternal choice, unless the eternal has first wrought upon the internal?

## 3rd. "As a field for development."

"No field equals the ministry for the development of an all-round manhood. It develops the intellect. The intellectual universe lies open to the preacher. The ministry also develops the heart as no other 'calling'."

Greater words than these were never spoken, but should the young man "choose" the ministry in order that he may find an intellectual or spiritual gymnasium to strengthen his powers just to be intellectually and morally strong?

It occurs to me that Dr. Mullins, than whom we have none greater, in order to make his address brief, stopped short of the real appeal the Holy Spirit would have him make on behalf of the Christian ministry.

I close with this thought, that it is not so much a matter of our "choosing a life calling" as it is of the "life calling" choosing us, and our saying, "Here am I; send me."

Geo. W. Riley,

Pastor Griffith Memorial.

Jackson, Miss.

## An Omission.

Dr. J. B. Hawthorne in his address before the late Southern Baptist Convention at Richmond said, "For everything that is peculiar and distinctive in the faith of Bap-

tists we claim divine origin. There is a warrant for it in the teaching of Jesus Christ and His Apostles." Many looked for him to tell us after that statement that one of those things was "Regenerated immersed believers," as the most distinctive of all as clearly taught and commanded in the great commission. Matt. 28:19-20.

Then others thought that he would "make good" on "Baptist succession" by giving us our Lord's promises of that great triumph as set forth in the "rock declaration" in Matt. 16:18, and then guaranteed in the organic law of His kingdom—the very last of His earthly utterances "Lo I am with you even to the end of the world." Matt. 28:20. But by some mischance, inadvertence or other accident he omitted to assert either of these two great New Testament and pre-eminent Baptist principles. However they stand out as great Baptist truths even without any reassertion or further proofs.

J. A. H.

## Commencement at Seminary.

Monday May 27, 10:30 a. m.

Missionary address by Dr. O. P. Gifford, Buffalo, N. Y.

Being absent from the city and returning too late Monday to get any part of the morning exercises I shall have to give that from what I can gather from those who did attend. It is reported to have been a most excellent address. It seemed to have inspired those who heard it. One brother expressed his feelings thus: "He just seemed to lift me to my feet and draw me over the seats to him."

He emphasized the authenticity and genuineness of the Bible as a revelation from God and the genuineness of the Christ it sets forth as the base and foundation of our faith. Christianity courts investigation and the more it is investigated the more firmly it becomes fixed in the minds of men.

The mission report was good though not full as many of the brethren left and did not give in a report of their work.

Monday 8 p. m.

After the song service and the usual announcements President Mullins introduced the speaker, Dr. W. L. Pickard, Savannah, Ga., who addressed the Seminary and friends on "The Poetry of Preaching." His address was exceptionally fine. I give a few of his sayings: Whatever else may be said of him it could not be said that he was jealous of his brethren. Many people claim Jesus as Saviour but do not enthrone him as Lord. He first emphasized the "Poetry of Manhood."

The preacher ought to be an expert teacher in the teachings of our Lord. Good is never spoiled by God to make anything. No man ever did anything great who was not intrinsically great before the deed. The war did not make Lee and Jackson great but they were already great and this only brought out their greatness and showed it to the world. He referred to an incident in which a Scotch preacher counselling a candidate for ordination in which he said: "Ye will need learning, ye can study and get that; ye will need wisdom, ye can pray to God and get that; ye will need common sense, but if ye have not been born with that ye had better stop now."

Next was the Poetry of Divine Call. Two things ever fresh in his memory—his conversion and his call.

Two things essential: an experimental knowledge of the Power, and a conviction to tell it to a dying world.

There is a vision of the call and a vision of the people.

He gave four verities: 1st. Belief in a personal God.

2nd. The Inspiration of the Bible.

To deny this makes a "Universe of trouble in every grain of sand."

3rd. The vision of man as a sinner.

4th. The vision of Christ.

Jesus Christ the Son of God—the Son of Man—great in all things but his power to save is supreme.

Our equipment: We have no right not to prepare for the work. What cannot be understood is not for us to worry over—study what may be understood. He emphasized the exhortation to study all things that help to know God and his will concerning us, and especially the Bible.

To see it and tell it is God's greatest Poetry of Preaching.

Tuesday, 28th, 10:30 a. m.

After the usual preliminaries, singing, violin solo, announcements, etc., Dr. Mullins spoke very tenderly of our beloved co-laborer, Dr. Dargan's resignation as a member of the faculty and that the students through a representative desired to present him with a token of the appreciation and love in which he was held by the student body. Also that Dr. Carver on behalf of the faculty would present to him the faculty's remembrance. After the reading of the set of resolutions and a little speech and the presenting to him of the resolutions and a present from the student body, Dr. Dargan could only kiss his hand and wave it over the audience. And after Dr. Carver's very beautiful and appropriate speech in which he likened his life to the roses he was about to present to him Dr. Dargan could no longer restrain himself but reaching one arm for the roses with the other he encircled Dr. Carver and his very frame shaking with his over-flowing emotions. And through out the great crowd which filled the hall to overflowing not a sound could be heard save the rustle of handkerchiefs for almost every eye was overflowing.

It was some moments before he could compose himself sufficiently to address the audience. When he did he made, as he usually does, a beautifully appropriate little speech in recognition of these kind tokens he had received. He spoke of his joy and pleasure in his work and associations during his stay with the institution and concluded with some admonitions and warning to the student body.

Dr. Mullins then introduced the speaker of the day, Mr. J. Wm. Bailey of Raleigh, N. C., who delivered the Baccalaureate Address. He said he would take as his text: "The Powers that be are ordained of God." "The state exists for the sake of the soul." Mr. Bailey is not a preacher, he is now a lawyer, lately having given up his work as editor of the North Carolina Baptist paper. It is rumored that he will likely be their next Governor. "So mote it be,"—he is worthy.

His subject: "The Kingdom and the Commonwealth."

He regrets that the International Lessons Committee in selecting the Sunday School lessons does not select so as to bring out National Life. He renders the Scripture text: "The law is our schoolmaster to lead us to Christ; by substituting 'State' for 'Law.'"



He would love to see the time when not the saloon but the Kingdom of God would be the power between the two parties.

### Thursday Evening 8 O'Clock.

#### Graduating Exercises.

The hall was full to overflowing. Dr. Dargan with those whom he had trained were on hand early and kept the congregation quiet and content by singing several hymns before the graduates came in with the faculty and officers and those who were to take part in the exercises of the evening. On their coming in the regular program was taken up. The opening prayer was read by Dr. Eckard. "The King's Business" was sung and followed by the addresses of the three of the graduates chosen to speak. They were: P. H. Anderson of Texas, subject: "The Power of the Unattained;" W. H. Moore of Georgia, subject: "Offenses in the Present;" and our own Brother M. O. Patterson whose subject: "The Messenger and the Message" was a masterpiece. Brother Patterson did credit to our dear old state and brotherhood. We were proud of him. They all did excellently. I wish I had time and space to mention some of the striking points in these speeches but have not.

After the speeches Dr. Basil Manly's "Seminar Hymn" was sung and then diplomas were given and degrees conferred upon four-six young brethren, viz:

English Graduates, Th. G. .... 16  
Eclectic Graduates, Th. B. .... 18  
Full Graduates, Th. M. .... 10  
Doctor in Theology, Th. D. .... 2

Following this Brother Frazier, accompanied by his most accomplished wife gave us a violin solo and then Dr. Mullins delivered his address in which he said many good things—things to be remembered long.

He emphasized efficiency. The sunbeam travels 92 millions of miles to get to the earth but does not stop to work coloring flowers and making food. The combination of qualities makes efficiency. He spoke of the combination of qualities in the American shoe as being so much more complex than the piano or the watch.

Don't ask the Lord to do what he called you to do.

Don't mumble and complain. This he says is like smoke—always encircles us with gloom and clouded vision and we should carry with us smoke-consumers.

Put the play spirit in your work. Stick to your work always.

He concluded by saying: "That is enough for you all going to do all I have said."

The session is now closed and the student body is soon to be scattered all over our land. It is the finishing of a glorious year's work. It makes us feel: Oh that every preacher in our state who has not been here would come and taste of the good things in store for him.

We are glad to land our accomplished brother, from Washington State, H. M. King, in Mississippi. He goes to the First church Macon. We welcome him into our State and among our brotherhood.

Fraternally,  
H. C. Joyner.

Louisville, May 29, 1907.

There is a historical Christ and Josephus tells of him; there is a Biblical Christ and the scriptures tell of Him; and there is a Saviour Christ and the Holy Spirit tells of Him. Beloved which of these Christs do you know?

### News in the Circle.

Martin Ball.

Dr. Luther Little, of Galveston, Texas, is assisting Pastor Weeks in a meeting at Vicksburg. May great success crown their efforts.

The First Baptist church, Memphis, Tenn., will hold services in the Sunday School room of the new building next Sunday. Dr. Boone is happy. The auditorium will seat 1,500, when thrown together. It will be the finest church building in Memphis when complete.

Rev. E. V. Baldy, of Richmond, Va., has been called to the pastorate of Hartsville, S. C. This is a charming field and furnishes broad opportunities for usefulness. Bro. Baldy is a splendid pastor.

Rev. A. B. Cabaniss, Trenton, Ky., went to his reward May 27th. He was 84 years old. At one time a missionary to China. His life was exceedingly useful. Loved by all who knew him.

Pastor E. P. Alldrid leaves the Second church, Dallas, Texas, and goes to La Grande, Mexico, in search of health. He suffers from catarrhal trouble.

Rev. Geo. Freeman, Fayetteville, Tenn., accepts the pastorate of the East Florence church, Florence, Ala.

The Deaderick Ave. church, Knoxville, Tenn., Rev. G. W. Perryman pastor, has just closed a great meeting. 100 united with the church. Pastor C. B. Waller, Chattanooga did the preaching.

Pastor A. Nunnery, Jackson, Tenn., has been called to the care of the church at Granite, Okla. He will doubtless accept.

Rev. C. P. Bailey leaves Fossil, Oregon, and takes charge of the church at Lake View, same State.

The Foreign Mission Board is publishing Dr. J. T. Christians books on Baptism and the Lord's Supper in Spanish to be circulated in Spanish countries. Wherever they are great good will follow.

Pastor S. N. Mohler has resigned the charge of the Oakdale church, Louisville, Ky. His future movements are unknown.

Rev. Orlo Jeffrey has resigned the pastorate at Arrow Rock, Mo., to accept the urgent call to the First church, Wakeeney, Kansas.

At Morley, Mo., Mr. G. R. Daugherty, a prominent lawyer, surrenders a lucrative practice, and is ordained to the ministry of the Word by the Morley church.

Pastor S. B. Moore, Sikeston, Mo., had the assistance of Rev. A. H. Kennedy in a meeting in which 74 were added to the church. 60 by baptism.

Rev. F. P. Turner, Monticello, Ark., resigns the pastorate to accept the Financial Agency of Arkansas Baptist Orphanage.

The Oakdale church, Louisville, Ky., has just enjoyed a glorious refreshing—82 additions during the meeting. Rev. Gordon W. Hill did the preaching.

Rev. M. J. Hoover, Alexandria, La., has been called to the First church, Newport, Ky. It is thought he will accept.

Pastor S. N. Watson changes his field of labor from Heath Springs, S. C., to Concord, N. C. He is a splendid preacher and a good worker.

Rev. B. B. Hill becomes assistant pastor at Inman, S. C. Pastor Baggot rejoices that he is to have this much needed help.

Pastor R. H. Burris has resigned the pastorate of the Piedmont church, S. C., where he has done such efficient work. He has not signified his plans for the future.

Pastor T. E. Elgin has resigned the pastorate of the church at Broxton, Ga., to accept a pressing call to the Western Heights church, Atlanta.

Hon. F. T. Wills of Cumming Ga., has surrendered the practice of law and entered the ministry of the Word.

Rev. J. H. Taylor, of Texas, so well known and loved in Mississippi, one of her brightest stars, has resigned at Nevada and accepted the pastorate at Leonard, Texas.

Rev. H. P. Kelley has resigned at Rock Port, Mo., and accepts the work of the Sharp's Grove and Center Grove churches—one half time to each church. Mound City, Mo., is his post office.

Pastor W. O. Frericks, who has been pastor sometime at Valley Center, Kansas, accepts the charge of the church at Leon, same State.

Rev. L. J. Mims, Waco, Texas, accepts the call to the Dublin church, made vacant by the removal of Rev. E. L. Compere to Greenville, Texas. Both churches are fortunate.

Rev. J. T. Riddick has resigned the pastorate at Lexington, N. C. It is not stated what he will do.

Dr. E. M. Poteat, president of Furman University, S. C., is to appear on the platform as a lecturer. He is one of the strongest men in the Baptist ministry. What he says will be well worth the peoples' hearing.

Rev. C. W. Bowles has resigned Lucas Grove church, Ky. It is not known where he will locate.

The church at Fordsville, Ky., Rev. A. N. Couch pastor, has set apart M. J. Cox to the work of the ministry.

W. M. Hicks, who figured considerably in North, Miss., a few years ago is again in trouble. This time it is with the Western Recorder and others.

Rev. J. M. Page has resigned the work at Kremlin, Okla., and accepts the work at Hawley and Nashville, same state.

Rev. A. W. Yale has been called to and accepts the work at Lakin, Kansas. This is a fine field and Bro. Yale will do a great work—guided by the Spirit.

Rev. W. C. Hamil has recently resigned his work at Zephyr, Texas, and moved to Corpus Christi, Texas. Failing health was the cause of the move. We trust he will soon be restored to perfect health.

### Bible Schools.

There is something in a name. We have been using a name for Bible Schools which does not emphasize the correct idea of their purpose. It was borrowed from Raikes; whose idea was to utilize Sunday for usefulness to boys spending the hours in idleness. He realized that they were growing up in ignorance and exposed to vice. Hence he rented a hall and employed teachers to give them elementary instruction; including the catechism. A noble move in a right direction; slowly adopted, with modifications, by the Christian world, until now we have the "Bible School."

The Bible school still has its sessions on Sunday; for it is the Lord's work, and has the privilege of His day. It begins with obedience to Christ's commission, at the foundation; the child, and has no limit in age. Its object is to study God's Word; more especially the New Testament, with liberal reference to the Old. In the New Testament we learn that Christ took away the "law" and puts his disciples under "grace;" and it is His commandments that are to be taught. He says: "All power is given unto me, in heaven and in earth. Go ye, therefore, and teach all nations," etc.

An idea still prevails in some quarters, that the Sunday school is for young children only; but that has not been the case since it became the Bible school. It is found that adults of all ages need study, instruction and training along scriptural lines, as well as the younger. This had led to the organization of different grades, and more recently of special classes; of these latter, the "Baraca" for young men is the most prominent. The movement originated about 17 years ago, and has spread over America, Australia, Porto Rico, England and Africa, numbering 2,500 classes, with an estimated membership of 250,000. There is a Girl's Department, called "Philathea."

The "Baraca class" has its president, vice-president, secretary and treasurer; with membership and devotional committees, with the pastor and superintendent thereon. A Bible class for older persons has been started on the same plan. A rule has been established: men teachers for men; women for women; all standing by the Bible and the school. Social gatherings occasionally, are in order. Another new organization is "The Boys Brigade," with tripple pledge against tobacco, liquor and profanity. We are to teach principles; to help develop Christian character.

Public schools teach 30 hours a week; Sunday schools only 30 "minutes." One goes to the head, the other to the heart. Emphasize the power of the Spirit—the personality of the teacher. The spirit is the real man; wisdom in the head; love in the heart. Home influence is not always a help; but sometimes nullifies the influence of the work, by neglect of instruction in the family. The "fads" of the day are a serious hindrance to Christian development and graces; which pertains mainly to cities, for the country schools are not so surrounded.

Temperance is taught in the Bible school; for it is enjoined in the Word. "Be temperate in all things." "While it applies to speech, pleasure, etc., we notice the evil of drinking intoxicating liquors with most horror. The Christian world, it seems, gives \$5,000,000 annually to Foreign Missions; spends \$1,200,000,000 for liquor bills. It has been ascertained that 87 per cent of church members come from the Sunday schools, and the greatest number come in between the ages of 11 and 17. Only an insignificant fraction make a decision after 30. These figures are taken from reliable statistics.

L. A. Duncan.

### The Romance of a Rose.

Many flowers owe their names to famous people, writes Katherine Scott Kelso. Among the number are the dahlia, named for Dahl, a Swedish florist; the magnolia, for Magnol, a celebrated French botanist; the fuchsia, for Fuchs, a distinguished German savant; but there is only one instance known when a man and a flower received a title at the same moment. This is how it happened.

When Niel, a brave French general, was returning from the scene of his victories in the war between France and Austria, he received from a peasant, who wished to honor the hero, a basket of beautiful pale yellow roses. One of the stems, which happened to have roots clinging to it, the general took to a florist in Paris, in whose care it remained until it became a thriving bush covered with blossoms. Niel then took the plant as a gift to Empress Eugenie. She expressed great admiration for the exquisite flowers, and, on learning that the roses were nameless, said, significantly, "Then I will name it; it shall be the Marechal Niel," and at the same moment she bestowed upon the astonished general the jeweled baton that betokened his promotion to the high office of Marechal of France.—The Southland.

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JANUARY 1st, 1907

| Admitted Assets.                     |                 | Liabilities.  |                 |
|--------------------------------------|-----------------|---|-----------------|
| Bonds and Mortgages, .....           | \$5,809,650.00  | Policy Reserve .....  | \$16,006,708.00 |
| Bonds and Stocks (market value) ..   | 8,907,787.91    | Miscellaneous Liabilities .....   | 297,780.84      |
| Real Estate .....                    | 1,650,609.81    | Present Value of all Dividend Endowment Accumulations (Deferred Dividends) .. | 1,621,413.00    |
| Cash in Banks and Trust Companies .. | 293,545.75      | Reserve to provide for all other Contingencies .....                          | 1,083,648.98    |
| Loans to Policy Holders .....        | 1,950,996.14    |   |                 |
| Other Assets .....                   | 396,961.21      |   |                 |
| Total .....                          | \$19,009,550.82 | Total .....   | \$19,009,550.82 |

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## Woman's Work.

MRS. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
(Direct all communications for this department to Clinton, Miss.)  
WOMAN'S CENTRAL COMMITTEE  
Mrs. J. A. Hackitt, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

### "Where Is Thy Sting?"

Beyond the sunset, past the unbarred Gate,  
What glorious vistas shall our eyes behold—  
What homes of rest for wayworn, sick and old,  
In that far land where our Beloved wait.  
Why do we the knowledge of the Ruler's date,  
Why do we his presence with dumb feet cold?  
Kind as the eyes behind his veil's dark fold,  
Tender as touch he harvest soon or late.  
The gift of larger life his hand bestows,  
Of perfect joys, of love's fulfillment sweet.  
How fast God's Acre! Seem these grassy sills  
The threshold of an hospice where our woes,  
At full of night with unreluctant feet,  
Aware that dawn shall light the homelands hills.  
—Lulu Whedon Mitchell, in The Congregationalist.

### Some Additional Facts in Regard To Work of Woman's Missionary Union.

There has been an increase of 969 bands and societies over the number of last year. The contribution of Woman's Missionary Union for conventional year just closed, amounted to \$154,674.88. The Foreign Mission Board has asked our women to contribute \$100,000.00, enough to support the female missionaries in foreign lands. The Home Board has estimated our gifts for the maintenance of schools at \$75,000. The Training School for women located at Louisville, Ky., has been committed to the care of Woman's Missionary Union, and at the recent Annual meeting, \$10,000 was pledged for its support, the brethren having previously given \$4,700. Six young women, present at the annual meeting, promised to devote themselves to missionary work, after receiving training at the Louisville school. The officers of the Union were re-elected for the coming year. Miss Edith Crane, of Baltimore, was chosen corresponding secretary. The Schenck Memorial Fund was made complete by the raising of \$1,000 at one of the sessions of Woman's Missionary Union. Another one of their offerings was appropriated to the Bible

Fund of the Sunday School Board. It was announced at one of the meetings that the Home Board would use \$5,000 of the money contributed by Sunbeam societies for building a school for Mexicans, at El Paso, Texas.

It was decided that one name be used by all the States for the Young Women's Societies, namely, "The Young Woman's Auxiliary to Woman's Missionary Union." A pin was chosen as their badge, bearing the inscription, "And they that be wise shall shine as the firmament, and they that turn many to righteousness, as the stars forever and ever." A resolution was offered by Mrs. Chipley, of Florida, and unanimously adopted by the Union, that the Home and Foreign Boards be requested to appropriate \$5,000 each, from the funds given by Woman's Missionary Union to found a mountain school and hospital as a testimonial to our grateful appreciation of the long and efficient service of Miss Annie W. Armstrong, as corresponding secretary.

### The Ladies' Aid.

We shall not need to urge our readers to peruse the following poetical effusion, which we find "going the rounds" of the press. It is about as clever a skit in its line as we ever came across. It gives the situation in a way that leaves nothing more to be said, especially by the male persuasion:

From the Reformed Church Herald of Lisbon, Ia.

We've put a fine addition on the good old church at home,  
It's just the latest kilter, with a gallery and dome,  
It seats a thousand people—finest church in all the town,  
And when 'twas dedicated, why And when 'twas dedicated why we planked ten thousand down;  
That is, we paid five thousand—Every deacon did his best—  
And the Ladies' Aid Society, it promised all the rest.  
We've got an organ in the church—very finest in the land,  
It's got a thousand pipes or more, its melody is grand.  
And when we sit on cushioned pews and hear the master play,  
It carries us to realms of bliss unnumbered miles away.  
It cost a cool three thousand, and it's stood the hardest test;  
We'll pay a thousand on it—the Ladies' Aid the rest.  
They'll give a hundred sociables, cantatas, too, and teas;  
They'll bake a thousand angel cakes, and tons of cream they'll freeze.  
They'll beg and scrape and toil and sweat for seven years or more,  
And then they'll start all over again for a carpet for the floor.  
No, it isn't just like digging out the money from your vest

When the Ladies' Aid gets busy and says: "We'll pay the rest."  
Of course we're proud of our big church from pulpit up to spire;  
It is the darling of our eyes, the crown of our desire,  
But when I see the sisters work to raise the cash that lacks,  
I somehow feel the church is built on women's tired backs.  
And sometimes I can't help thinking when we reach the regions blest,  
That men will get the toil and sweat, and the Ladies' Aid the rest.  
—J. N. N.

—Church Economist.

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There are many varieties of skin diseases with confusing titles, but they are all susceptible to one and the same cure—Heiskell's Ointment. No one need suffer long if afflicted with any skin disease not of a constitutional character if they will apply this remedy. This includes such skin diseases as erysipelas, prurigo, eczema, milk crust, itching piles, scald-head, tetter, ringworm, blackheads, pooriasis, pimples, freckles. In some cases it is necessary to give some constitutional treatment, as in erysipelas, eczema, etc.; the liver should be toned to healthy action and the blood and all the secretions purified. In all cases of skin disease cures are hastened by the use of Heiskell's Medicinal Soap before applying the ointment, and in cleaning up the blood and liver with Heiskell's Blood and Liver Pills.

Heiskell's Medicinal and Toilet Soap contains in a modified form the medicinal properties of Heiskell's Ointment, and is particularly effective in slight disorders of the skin, as rash, eruptions and abrasions. It cleans perfectly, and in the bath is a great luxury.

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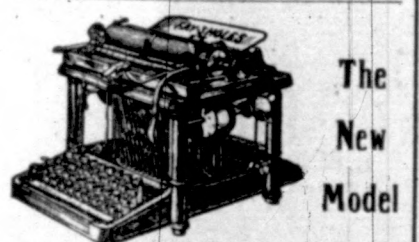
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### The Clean Streets of London.

Pedestrianism is futile in so vast a network, and it would seem that government itself were incompetent to cleanse and order such a confusion of streets for society's daily use. And yet London streets, considered in relation to the traffic they sustain and the material of which they are made, are the cleanest roadways of any city on either continent, one fourth London's size. The author has run footloose over nearly all the United States, Canada and Europe. He would know a London street by its odor, its individual character, and its indefinable flavor if he came upon it in the dark of reality or dreamland, on any pilgrimage, in rain or shine. There is no other street like it, except perhaps within the purlieus of old Boston in Massachusetts. Its mysterious composition of sounds and odors and humid suggestion of clean decay, carbolised municipal scouring, ammoniated relationship with the animal which Britons love, and drive more skillfully and humanely than any horsemen in the world, these are all unmistakable proclamation of a London street to him who has fallen victim of its peculiar charm. That it is the cleanest street in the world is one of the wonders of Europe.—From "In Thamesland," by Henry Wellington Wack.

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**For the Kitchen**



## Chronicles—L. A. D.

Instead of going to the Southern Baptist Convention, at Richmond, Va., my own pleasure, I attended the Jones county Sunday School Convention, which met at the same time. Here I could do something for others; just by taking two of our Sunday School girls for an outing and mutual help, and by words of encouragement and instruction.

My idea is that our best, safest and most lasting investments, in this day and generation are in boys and girls; indeed I consider it the hope of the church and the salvation of the country. Parents and patrons do not seem fully to realize these facts, and training at home is neglected, and while some interest is taken in Sunday Schools, and enough in day schools to get the children out of the way in working hours, the nature of the education is too often overlooked.

Country Sunday Schools sometimes beat the towns, especially in the matter of singing, and not infrequently the character of instruction. The Jones County Convention was organized about four years ago, and has been a success, though its late session was for a while a seeming failure. Recent rains had washed up the dirt roads, flooding the lands and ruining bridges, which prevented half of the delegates from attending. Still, some good work was done and the session was not a failure.

A few vital subjects were earnestly discussed, and Pastor L. J. Gaughm preached a telling sermon; followed by a meeting of the B. Y. P. U., which gave attention to a study of Paul's letter to the Ephesians. Some Baptists imagine the B. Y. P. U. a failure; but it is those who evidently know little about it, and take no interest in its success, or are a failure themselves in the work. There are such things as church failures, and prayermeeting failures, and Sunday School failures, and pastoral failures.

But I am studying the Sunday School question and the responsibility of Christians thereto. The commission requires us to "teach all things whatsoever." Jesus commanded—Moses and the prophets. How many ignore this, even on the Lord's Day; yet put their children under secular tutelage 30 hours a week, while scarcely placing them under Biblical instruction 30 minutes a week. Think of it; 30 minutes against 1800 minutes. How does that sound for a possible few years against a certain eternity?

Education means to draw out; but there must be a filling in first. "The Hindu and Mohammed children are trained in early years the principles of their religion," says a writer, "and they are the hardest to convert to Christianity." We should do likewise; the

Bible is the means, and the Sunday School an important instrument. Use the family; use the will, and use it now while we have the opportunity, which may be our last—therefore, says the writer further, "now or never." The Sunday School is to help the child make the right decision.

Teaching in the public schools is for the head; that in the Sunday Schools, for the heart. In the latter the power of the spirit should be emphasized, and the penalty of the teacher; inspiring wisdom in the head, and love in the heart. Too often home influences nullify the work; while religious instruction in the family may be almost, if not totally neglected. Methods are not enjoined in the Christian chart; only the Word—the New Testament command to "do;" hence country schools have to adopt suitable methods for their surroundings. 85 per cent of the business men are said to come from the country.

The old idea that the Sunday School is for young children only has been ruled out. Adults are not only eligible, but need training, study and instruction. For such comes first the Baraca class; organized of young men from 17 years of age and upward, with president, vice-president, secretary and treasurer, with membership and devotional committees. Girls department, Philathea class, then the Boys Brigade, with triple pledge against "tobacco, liquor and profanity." Sometimes an Old Folks' Class is demanded; when the interest in studying God's Word calls therefor. Statistics show that the greatest number come into the church between the ages of 11 and 17; only a small fraction make a decision after 30—the early training is thus emphasized.

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Houston, Texas, by mild, safe, guaranteed methods. No guards or confinement. Read the following statement. Joseph. Waller Co., Texas, Feb. 28, 1907. This is to certify that my name is H. M. Poss, and that I am 65 years old. That I used morphine 26 years, and that I was using 30 grains daily when I went to the PURDY SANITARIUM November 6th, 1906. I remained there five weeks, and three days, returning home December 15 CURED. No words can describe my feeling of thankfulness and I write this without having been asked to do so by Dr. Purdy or any one else. I want others to go there and be cured. I believe I was led by the Holy Spirit to Dr. Purdy, and I pray that others may receive this great blessing. I will gladly answer all letters. H. M. Poss. Mr. Poss is Confederate Veteran, a member of the Baptist Church, and a gentleman of the old school. Those who can't come to our sanitarium should write for Free Trial Package of our Home Treatment. Sealed booklet sent on request. Dr. Purdy, Suite "B", 614 Fannin St., Houston, Texas.

## A Social Peril.

The New York Times condemns with great severity the failure of the jury in the Thaw trial to agree upon a verdict for conviction, and describes the defendant and his victim in these terms: "The defendant, degenerate, coarse, dissolute, criminal, worthless, without any visible redeeming trait, \* \* \* his victim, a man of unquestioned and brilliant genius marred by deplorable weaknesses." We judge from this that the Times assumes that there was a basis of truth at least for the stories told about Stanford White on the trial, and we agree with the Times that such men as Thaw are not fit to be allowed loose in society. We go farther and assert that such men as White was described to be are far more dangerous to society than Thaw and his class. These are known for what they are, and no one will associate with them except those who are of their sort. They carry no such social peril with them as brilliant and plausible hypocrites in high social position who conceal a mass of moral rottenness under a cloak of genial and refined culture. The taking of life, horrible as it is, is trivial in comparison with the widespread moral and social devastation wrought by even one such character. The greater the abilities and more brilliant the talents of such men the more dangerous they are. Their cleverly planned schemes are usually safe from exposure except under some such unlooked for catastrophe as the act of Thaw, and they pursue their conscienceless and cruel preying on society with little fear, and with results which, though they may never come to the knowledge of the public, feed on the moral life of society like malignant cancers. We repeat that one of these hypocritical social traitors is more to be feared than foolish or unbalanced, but open moral lepers like Thaw, who go about crying "unclean" so that all may know and shun them. And it is a misuse of language to speak of such as simply afflicted by "deplorable weaknesses." We do not know that all that was said of Stanford White was true. But if it was, he and all like him should be described in the language the Times used of Thaw. They are "degenerate, coarse, dissolute, criminal, worthless," and the blackness of their characters is made all the deeper by their hypocrisy and the stealth with which they follow their low lives of crime.—Watchman.

## A Thing of Many Names.

The Thames has been the cause of much controversy. Its name has been variously stated as Tameses, Tamese, Tamises (at the juncture of the Isis and Tame, near Dorchester), Tamisa, Tamesa, Thamisia, Thamesis, and fi-

nally Isis (where it flows between the Oxfordshire and Buckinghamshire shores). Thus, at Oxford it is still often called the Isis until it receives the shallow river Tame just below Dorchester, from which point it is called Thames. Historians trace this error to an early attempted division of the Latin word Tamesis into two words, Tame exis or Tame isis, suggested perhaps by the existence of the Tame in Buckinghamshire. The Saxons called it the Thames, ancient maps and documents designating it Thamesis Fluvius.—From "In Thamesland," by Henry Wellington Wack.

## For Talkative Women.

In the vestry of the church at Walton is preserved a beautiful instrument—an instrument as useful as it is beautiful—made in 1632. It is called a scold's bit, a bride, and is intended as a gag for a lady of many words. It is inscribed with this couplet: Chester to Walton presents a bride.

To curb women's tongues that talk too idle.

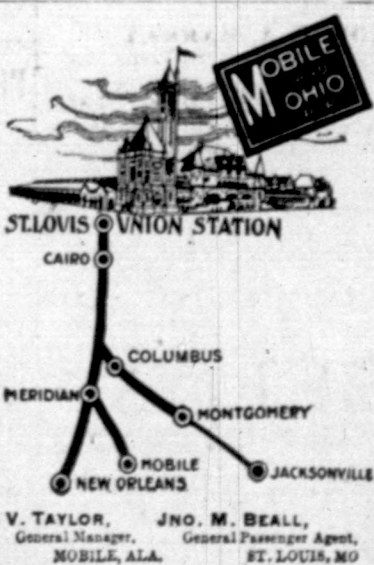
This charming instrument was presented to the church by a gentleman who lost an estate through the loquacity of a woman.—From "In Thamesland," by Henry Wellington Wack.

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## The Home.

## "Steering By a Star."

Seamans as you sail life's ocean  
Are you "steering by a star,"  
That as some ne'er failing beacon  
Ever sends its rays afar?

Though the blasts they blow so  
fiercely,  
And you fear your barque may  
fail,

With a star to light you onward  
You can weather any gale.

Dark oft comes the night oh,  
seaman,  
Lightening flash and thunder roll  
Warn you of approaching dangers  
That can blight your trusting  
soul.

But if by a star you're steering  
Its glad light so bright and true,  
Will shine out across the tempest,  
And no harm will come to you.

We have seen upon life's ocean  
Mariners all wrecked and worn,  
Weary of the raging tempests,  
And the burdens they have borne.

For alas their souls had wel-  
comed  
Not a star to light and guide—  
Thus alone they heedless drifted  
On the ocean wild and wide."

Some who on the voyage started  
Sailed beneath some fair star's  
light,  
But a doubting comrade steered  
them  
To the shadows of the night.

And the ships that were star  
guided  
Left them in their sea of gloom.  
Ships that e'er by stars are steer-  
ing  
In fair heavens e'er find room.

Peace and joy they gladly greet  
them,  
And they send across the bar,  
Songs to welcome each true sea-  
man.

Who "steering by a star,"  
Ada Christine Lightsey,  
New Orleans, Miss.

## The Road to Fortune.

"It's hard work," said the  
boss, "to get anybody to do even  
the simplest things really well and  
to keep on doing them so; and I  
do love to meet people who do  
the work they have to do, no  
matter what it may be, thor-  
oughly and who have, besides,  
the sense and nerve to keep at it  
that way steadily."

"It is a positive delight to me  
to find a boy that makes a good  
job of sweeping out the store,  
who is not satisfied with giving  
it a lick and a promise—sweep-  
ing out the thick of it from the  
middle of the floor—but who digs  
into the corners and sweeps clean  
along the edges and makes a

good, thorough, workmanlike job  
of it all through.

"Now, that sort of job of  
sweeping is a positive help to the  
business; it makes the store at-  
tractive, it actually gets into the  
atmosphere of the place and helps  
to draw people who would as  
surely be repelled, if not driven  
away, by a store slackly kept.  
And now suppose this boy keeps  
right on so, unflinchingly; sup-  
pose he shows that he's really got  
the stuff in him; why, he gets the  
first chance there is for a step up,  
for the demand for men who can  
do things is greater than the sup-  
ply, and then if he will only keep  
on doing things the way he be-  
gan, why, he's got his future in  
his own hands.

"And what is true of the boy  
sweeping the store is equally  
true of every other boy, in what-  
ever work he may be doing, abso-  
lutely; for the whole secret of suc-  
cess lies in doing whatever your  
hands find to do well and faith-  
fully.

"This is an old, old, oft told  
story, I know, but there's a fresh  
crop of boys coming into the field  
daily, to whom, ever, it must be  
new, and if but one of each day's  
crop would take the old story  
to heart the world in general  
would be better off and the boy  
himself would profit by it great-  
ly."—The Charleston News.

## Pig Told On Them.

Mary had a little pig,  
It's tail looked like a spring;  
And everywhere that Mary went,  
She took the little thing.  
It went with her to church one  
day,

Where Mary met her beau;  
The beau, Miss Mary, and the pig  
Were in the hindmost row.  
The preacher said: "Let's pray,"  
the beau

Kissed Mary as they kneeled;  
They thought no one would know  
it, but

The pig—alas, he squealed.  
—Denver Post.

The Alaska Packers Association  
furnish the Government hundreds  
of thousands of cases of Salmon a  
year. Out of 240,000 cans exam-  
ined by the Government at Camp  
Thomas, only four defective cans  
were found. This firm packs the  
Argo Red Salmon.

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bought of you, and not a bottle has been  
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never sold anything that gave such sat-  
isfaction." Sold by Druggists—50c. and  
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pared a dessert which will surprise and delight  
all who taste it. When it has become cold it  
will jellify and be ready to eat. For a more  
elaborate dessert try the following:

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Peel five large bananas, rub smooth with five  
teaspoonfuls of sugar. Add one cup sweet  
cream beaten to a stiff froth, then one package  
of Lemon Jell-O dissolved in one and one-half  
cups of boiling water.

Pour in mold or bowl  
and when cold garnish  
with candied cherries.  
Serve with whipped  
cream.

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trated recipe book free.  
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backache, neuralgia  
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**TRY A TEN CENT BOTTLE**

## Old-Year Memories.

By Susan E. Gammons.

Let us forget the things that vex-  
ed and tried us,  
The worrying things that caused  
our souls to fret;  
The hopes that, cherished long,  
were still denied us  
Let us forget.

Let us forget the little slights  
that pained us,  
The greater wrongs that rankle  
sometimes yet;  
The pride with which some lofty  
one disdains us  
Let us forget.

Let us forget our brother's fault  
and failing,  
The yielding to temptation that  
beset,  
That he perchance, though grief  
be unavailing,  
Cannot forget.

But blessings manifold, past all  
deserving  
Kind words and helpful deeds, a  
countless throng,  
The fault o'ercome, the rectitude  
unswerving,  
Let us remember long.

The sacrifice of love, the generous  
giving  
When friends were few and hand-  
clasp warm and strong,  
The fragrance of each life of holy  
living  
Let us remember long.

Whatever things were good and  
true and gracious,  
Whatever of right has triumphed  
over wrong,  
What love of God or man has ren-  
dered precious,  
Let us remember long.

—Christian Endeavor World.

## Ordination.

On Tuesday night, the 2nd inst.,  
a Presbytery consisting of Dr. W.  
C. Grace, of the First church of  
Gulfport, Dr. H. C. Roberts, of  
the First Church of Biloxi, O. D.  
Bowen, B. N. Hatch and the pas-  
tor of Handsboro Church ordained  
Rev. J. T. Booth to the full  
work of the gospel ministry. W.  
C. Grace conducted the examina-  
tion, H. C. Roberts preached the  
sermon, O. D. Bowen delivered  
the charge and Bible, B. N.  
Hatch offered the prayer. When  
hands were laid on Brother Booth  
he pronounced the benediction.  
Brother Booth goes to the Philip-  
pines. May the Lord use him for  
good.

Fraternally,  
J. L. Finley.

## ECZEMA CAN BE CURED.

Who is there that has ever had this  
terrible disease that would not give  
anything they possessed to be cured?  
Imperial Remedy Co., Houston, Texas,  
will send a sample free to any sufferer  
writing for it.

## Family Bible Missed.

"The family Bible, with its gen-  
ealogical record, served a useful  
purpose in its day," said the li-  
brarian, "and I don't see that,  
with all our boasted advance in  
civilization, we have developed  
anything quite to take its place.  
Of course, nowadays, cities and  
towns pride themselves on the  
accuracy of their vital statistics,  
and we have whole libraries of  
genealogical works—dry enough  
most of them are, too. But the  
individual family record, such as  
was kept a few generations ago,  
is very decidedly missing, and  
it's a pity that such is the case.

"For one thing the lists of  
births, marriages and deaths that  
were kept in the ponderous vol-  
ume of holy writ operated to keep  
the members of the family close  
to one another; it was, in a way,  
a central point, valuable for sen-  
timental reasons as well as for  
reasons more distinctly utilita-  
rian. As scribe succeeded scribe,  
the family continually was em-  
phasized and the entries were sig-  
nificant of the growth of a clan-  
nish feeling, which is too little in  
evidence at the present time.  
There are not, I venture to say,  
very many people in this year of  
grace who know anything or care  
anything about their relatives  
farther removed than the degree  
of first cousinship, and even first  
cousins are frequently out of  
mind. Of course, our tendencies  
are largely responsible for this  
state of affairs, but I often wish  
that we had reminders of our kin,  
such as were furnished by the  
family Bibles of past days with  
their direct personal testimony,  
amounting to messages from par-

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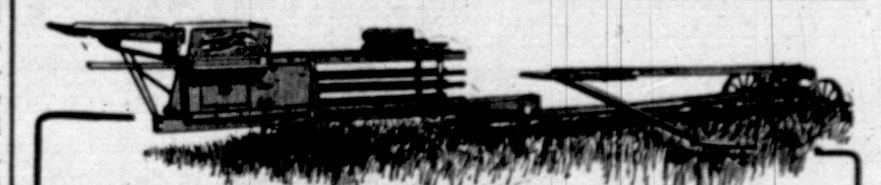
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ents to children. Whenever I see  
one of these pages filled with  
careful entries—entries made in  
joy and in sorrow, in the confi-  
dence of pride of life or by the  
trembling fingers of old age, it  
seems to me that we have lost  
something in our hurried exist-  
ence that is to be regretted. We  
can go to the city or town clerk  
or, perhaps, to the public library,  
for information as to our ancestry  
or our relatives, but this is a  
rather cold and formal method of  
procedure. Certainly, we do not  
find in official records and in  
books the handwriting of our  
forebears."—New York Press.

With a few cans of Argo Red  
Salmon in the pantry, and an Ar-  
go Red Salmon Cook Book, the  
housewife is always prepared for  
unexpected company. It can be  
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designed to meet the most exacting re-  
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structed almost wholly of steel, which com-  
bines lightness with the maximum of strength  
and durability. Like our one-horse press,  
this one is of the full circle type. The horses  
walk steadily around drawing only a medium  
load. The load does not increase unduly just  
before the release of the plunger—a fault in  
so many machines of this class.

Another reason why I. H. C. presses are  
easy on horses is that the bed reach is but  
four inches high—easy to step over.

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## Little Nonsense.

Amazed at the brevity of little four-year-old Gracie's nap, her mother asked her why she had awakened so soon. "Why," replied Gracie, looking up in childish astonishment, "I slept all the sleep I had."

"Speak of me," quoth the novelist, magnanimously, "as frankly as if I had been dead a hundred years."

"If you had been dead a hundred years, I shouldn't be speaking of you at all," replied the critic, taking prompt advantage of the dispensation.

"I have often stood in a slaughter house," observed the fleshy man from Chicago, "while the butchers were killing hogs on all sides of me."

"Oh," exclaimed the tender-hearted but tactless girl, "weren't you dreadfully afraid?"

"I suppose you'll be sorry," said the bridegroom-to-be, "when it comes time for your big sister's wedding."

"Not much!" replied her bad little brother, "that'll gimme an excuse to chuck pa's slippers away."

"Dear me, Tommy, you eat a great deal for such a little fellow!" remarked Uncle John to his nephew.

"I s'pect I aren't so little as I looks from the outside!" was the ingenuitous explanation that Tommy made.

After a few weeks at boarding school Alice wrote home as follows:

Dear Father: Though I was homesick at first, now that I am getting acquainted, I like the school very much. Last evening

Grayce and Kathryn (my room-mates) and I had a nice little chafing-dish party, and we invited three other girls, Mayme and Car-rye Miller and Edyth Kent. I hope you are all well at home. I can't write any more now, for I have a lot of studying to do. With lots of love to all. Your affectionate daughter, Alyss.

To which she received the following reply:

My Dear Daughter Alyss: I was glad to receive your letter and to know that you are enjoying yourself. Uncle Jaymes came the other day, bringing Charls and Albyrt with him. Your brother Henrie was delighted, for he has been lonely without you. I have bought a new gray horse whose name is Byllye. He matches

nicely with old Freede. With much love from all, I am,

Your affectionate father,

Wyllyam Jones.

The next letter from the absent daughter was signed "Alice."—Woman's Home Companion.

To know what you prefer instead of humbly saying amen to what the world tells you you ought to prefer, is to have kept your soul alive.—Stevenson.

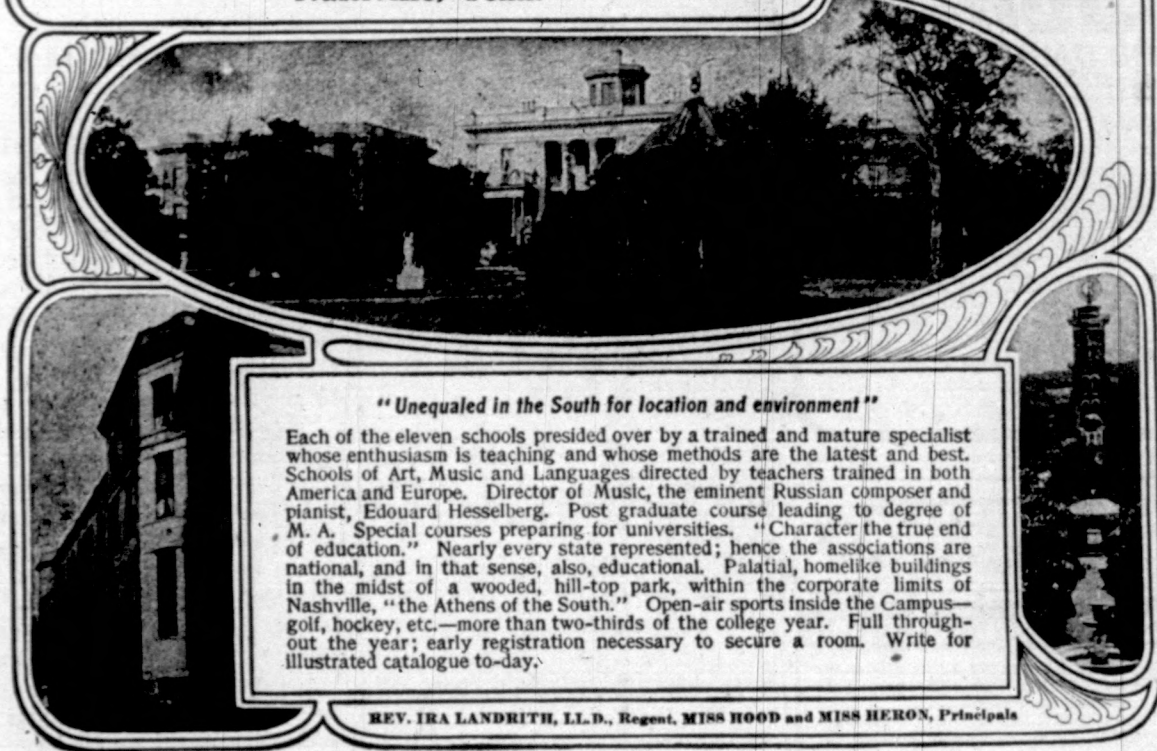
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